



Tibetan Buddhist Resource Center

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ॐ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥
 नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥
 नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥
 नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥

[illegible]

Handwritten text in a script, likely Tibetan, arranged in horizontal lines within a rectangular frame. The text is densely packed and appears to be a continuous passage. The script is characterized by distinct, angular characters typical of Tibetan writing. The lines are separated by thin horizontal lines, and the entire text is enclosed within a double-line border.

[illegible]

Handwritten text in a cursive script, likely a historical document or manuscript. The text is organized into several columns, separated by vertical lines. The script is dense and appears to be a form of shorthand or a specific dialect. The document is framed by a double-line border.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[The following text is extremely faded and illegible due to poor scan quality.]

[illegible]

[illegible]

ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥
 अथ श्रीभक्तिसूक्तम् ॥ भक्त्या योग्यं कुरुष्व मे ॥
 भक्त्या योग्यं कुरुष्व मे ॥ भक्त्या योग्यं कुरुष्व मे ॥
 भक्त्या योग्यं कुरुष्व मे ॥ भक्त्या योग्यं कुरुष्व मे ॥
 भक्त्या योग्यं कुरुष्व मे ॥ भक्त्या योग्यं कुरुष्व मे ॥
 भक्त्या योग्यं कुरुष्व मे ॥ भक्त्या योग्यं कुरुष्व मे ॥

[illegible]

Handwritten text in a cursive script, likely Chinese, arranged in vertical columns. The text is dense and appears to be a transcription of a document. The columns are separated by vertical lines, and the characters are written in a fluid, connected style. The text is oriented vertically, reading from right to left.

[illegible]

Handwritten text in Devanagari script, likely a manuscript page. The text is written in a cursive style and is organized into several lines. The page is numbered 26b in the top right corner.

Handwritten text in a script, likely Tibetan, arranged in multiple horizontal lines. The text is enclosed within a rectangular border. The script is dense and appears to be a form of religious or philosophical writing. The page is numbered 27a in the top right corner.

[illegible]

[illegible]

[illegible]

Handwritten text in a script, likely Tibetan, arranged in approximately 10 horizontal lines. The text is enclosed within a rectangular border. The script is dense and appears to be a form of Manichaean or similar ancient script.

Handwritten text in a cursive script, likely a historical document or manuscript. The text is arranged in approximately 12 horizontal lines across the page. The script is dense and difficult to decipher due to its cursive nature and the quality of the scan. The document appears to be a page from a larger work, possibly a ledger or a record book, given the structured layout of the lines.

[illegible]

Handwritten text in a script, likely Tibetan, arranged in horizontal lines within a rectangular frame. The text is dense and appears to be a continuous passage. The script is highly stylized and characteristic of traditional Tibetan writing.

卷之五
 五言古詩
 其一
 其二
 其三
 其四
 其五
 其六
 其七
 其八
 其九
 其十
 十一
 十二
 十三
 十四
 十五
 十六
 十七
 十八
 十九
 二十
 二十一
 二十二
 二十三
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 二十九
 三十
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 八十八
 八十九
 九十
 九十一
 九十二
 九十三
 九十四
 九十五
 九十六
 九十七
 九十八
 九十九
 一百

[illegible]

Handwritten text in a script, likely Tibetan, arranged in horizontal lines within a rectangular frame. The text is dense and appears to be a continuous passage. The script is highly stylized and characteristic of traditional Tibetan writing.

[illegible]

[illegible]

[The following section contains several horizontal bands of handwritten text in Devanagari script.]

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十、
十一、
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十四、
十五、
十六、
十七、
十八、
十九、
二十、
二十一、
二十二、
二十三、
二十四、
二十五、
二十六、
二十七、
二十八、
二十九、
三十、
三十一、
三十二、
三十三、
三十四、
三十五、
三十六、
三十七、
三十八、
三十九、
四十、
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四十三、
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五十、
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八十六、
八十七、
八十八、
八十九、
九十、
九十一、
九十二、
九十三、
九十四、
九十五、
九十六、
九十七、
九十八、
九十九、
一百、

[illegible]

[illegible]

Handwritten text in Devanagari script, likely a manuscript page. The text is arranged in approximately 10 horizontal lines. The script is dense and appears to be a form of Sanskrit or a related language. The page is numbered '45a' in the top right corner.

十
 一
 二
 三
 四
 五
 六
 七
 八
 九
 十
 十一
 十二
 十三
 十四
 十五
 十六
 十七
 十八
 十九
 二十
 二十一
 二十二
 二十三
 二十四
 二十五
 二十六
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 二十八
 二十九
 三十
 三十一
 三十二
 三十三
 三十四
 三十五
 三十六
 三十七
 三十八
 三十九
 四十
 四十一
 四十二
 四十三
 四十四
 四十五
 四十六
 四十七
 四十八
 四十九
 五十
 五十一
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 七十
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 九十二
 九十三
 九十四
 九十五
 九十六
 九十七
 九十八
 九十九
 一百

Handwritten text in Devanagari script, likely a manuscript page. The text is arranged in approximately 10 horizontal lines. The script is dense and appears to be a form of Sanskrit or a related language. The page is numbered 48a in the top right corner.

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九、
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十一、
十二、
十三、
十四、
十五、
十六、
十七、
十八、
十九、
二十、
二十一、
二十二、
二十三、
二十四、
二十五、
二十六、
二十七、
二十八、
二十九、
三十、
三十一、
三十二、
三十三、
三十四、
三十五、
三十六、
三十七、
三十八、
三十九、
四十、
四十一、
四十二、
四十三、
四十四、
四十五、
四十六、
四十七、
四十八、
四十九、
五十、
五十一、
五十二、
五十三、
五十四、
五十五、
五十六、
五十七、
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五十九、
六十、
六十一、
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六十三、
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六十五、
六十六、
六十七、
六十八、
六十九、
七十、
七十一、
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七十三、
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八十一、
八十二、
八十三、
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八十七、
八十八、
八十九、
九十、
九十一、
九十二、
九十三、
九十四、
九十五、
九十六、
九十七、
九十八、
九十九、
一百、

Handwritten text in a script, likely Tibetan, arranged in horizontal lines within a rectangular frame. The text is dense and appears to be a continuous passage. The script is highly stylized and characteristic of traditional Tibetan writing. The text is written in black ink on a light-colored background. The lines are closely spaced and fill most of the rectangular area. There are some variations in the thickness of the lines and the clarity of the characters, suggesting it might be a reproduction or a scan of an old manuscript. The overall appearance is that of a historical document or a religious text.

[illegible]

Handwritten text in a historical script, likely Tibetan, arranged in approximately 12 horizontal lines within a rectangular frame. The script is dense and characteristic of early modern Tibetan manuscripts. A small 'x' mark is visible below the bottom line of text.

合

+

此經乃是大乘之寶藏也。其文深奧，不可思議。凡欲入此門者，必先發心。發心之後，當修六度。六度者，布施、持戒、忍辱、禪定、智慧、方便。此六者，乃成佛之因。因緣具足，則果報自現。此經之義，不可盡述。但願眾生，共修此法，同證菩提。

一、
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 七、
 八、
 九、
 十、

[illegible]

[illegible]

[illegible]

五

Handwritten text in a cursive script, likely a historical document or manuscript. The text is arranged in approximately 12 horizontal lines across the page. The script is dense and characteristic of traditional East Asian calligraphy. The document appears to be a page from a larger work, as indicated by the page number '61a' in the top right corner.

Handwritten text in a cursive script, likely a historical document or manuscript. The text is organized into several columns, with some lines starting with large, bold characters that may serve as section markers or initial letters. The script is dense and characteristic of traditional East Asian calligraphy.

551

卷之五

(Faint handwritten text across the bottom)

[illegible]

[Faint, illegible handwritten text across the bottom of the page]

卷之四

10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000 1001 1002 1003 1004 1005 1006 1007 1008 1009 1010 1011 1012 1013 1014 1015 1016 1017 1018 1019 1020 1021 1022 1023 1024 1025 1026 1027 1028 1029 1030 1031 1032 1033 1034 1035 1036 1037 1038 1039 1040 1041 1042 1043 1

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Handwritten text in a cursive script, likely a historical document or manuscript. The text is arranged in approximately 10 horizontal lines, with some characters appearing to be in a different script or dialect. The document is framed by a double-line border.

[illegible]

[illegible]

一 月 廿 二 日 午 時 分 子 丑 寅 卯 辰 巳 午 未 申 酉 戌 亥
 一 月 廿 三 日 午 時 分 子 丑 寅 卯 辰 巳 午 未 申 酉 戌 亥
 一 月 廿 四 日 午 時 分 子 丑 寅 卯 辰 巳 午 未 申 酉 戌 亥
 一 月 廿 五 日 午 時 分 子 丑 寅 卯 辰 巳 午 未 申 酉 戌 亥
 一 月 廿 六 日 午 時 分 子 丑 寅 卯 辰 巳 午 未 申 酉 戌 亥
 一 月 廿 七 日 午 時 分 子 丑 寅 卯 辰 巳 午 未 申 酉 戌 亥
 一 月 廿 八 日 午 時 分 子 丑 寅 卯 辰 巳 午 未 申 酉 戌 亥
 一 月 廿 九 日 午 時 分 子 丑 寅 卯 辰 巳 午 未 申 酉 戌 亥
 一 月 三十日 午 時 分 子 丑 寅 卯 辰 巳 午 未 申 酉 戌 亥

Handwritten Chinese text in vertical columns, likely a manuscript or printed page. The text is arranged in approximately 15 columns, reading from right to left. The characters are in a traditional style, possibly from a historical document or a religious text. The page is framed by a double-line border.

[illegible]

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ॐ नमो भगवते वासुदेवाय ॥ इति श्रीमद्भगवद्गीतायां अर्जुनसंवादे अष्टमोऽध्यायः ॥ १ ॥
 अथ श्रीकृष्ण उवाच ॥ धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ॥ मामकाः पाण्डवाश्चैव
 तस्यैव कुरुक्षेत्रे समवेता युयुत्सवः ॥ अहं श्रीकृष्ण उवाच ॥ धर्मक्षेत्रे कुरुक्षेत्रे
 समवेता युयुत्सवः ॥ मामकाः पाण्डवाश्चैव तस्यैव कुरुक्षेत्रे समवेता युयुत्सवः ॥
 अहं श्रीकृष्ण उवाच ॥ धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ॥ मामकाः पाण्डवाश्चैव
 तस्यैव कुरुक्षेत्रे समवेता युयुत्सवः ॥ अहं श्रीकृष्ण उवाच ॥ धर्मक्षेत्रे कुरुक्षेत्रे
 समवेता युयुत्सवः ॥ मामकाः पाण्डवाश्चैव तस्यैव कुरुक्षेत्रे समवेता युयुत्सवः ॥
 अहं श्रीकृष्ण उवाच ॥ धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ॥ मामकाः पाण्डवाश्चैव
 तस्यैव कुरुक्षेत्रे समवेता युयुत्सवः ॥ अहं श्रीकृष्ण उवाच ॥ धर्मक्षेत्रे कुरुक्षेत्रे
 समवेता युयुत्सवः ॥ मामकाः पाण्डवाश्चैव तस्यैव कुरुक्षेत्रे समवेता युयुत्सवः ॥

[illegible]

金

ॐ नमो भगवते वासुदेवाय । ॐ नमो भगवते वासुदेवाय । ॐ नमो भगवते वासुदेवाय । ॐ नमो भगवते वासुदेवाय ।
ॐ नमो भगवते वासुदेवाय । ॐ नमो भगवते वासुदेवाय । ॐ नमो भगवते वासुदेवाय । ॐ नमो भगवते वासुदेवाय ।
ॐ नमो भगवते वासुदेवाय । ॐ नमो भगवते वासुदेवाय । ॐ नमो भगवते वासुदेवाय । ॐ नमो भगवते वासुदेवाय ।
ॐ नमो भगवते वासुदेवाय । ॐ नमो भगवते वासुदेवाय । ॐ नमो भगवते वासुदेवाय । ॐ नमो भगवते वासुदेवाय ।

Handwritten text in a cursive script, likely a historical document or manuscript. The text is organized into several columns, separated by vertical lines. The script is dense and appears to be a form of Chinese or Japanese calligraphy. The document is framed by a double-line border.

[illegible]

Handwritten text in a cursive script, likely a historical document or manuscript. The text is organized into several columns, separated by vertical lines. The script is dense and appears to be a form of shorthand or a highly stylized cursive. The document is framed by a double-line border.

Handwritten text in a script, likely Tibetan, arranged in multiple horizontal lines within a rectangular frame. The text is dense and appears to be a transcription of a religious or philosophical text. The script is a form of Tibetan, possibly Wylie script, and the text is organized into several lines, each containing multiple characters and some punctuation marks. The ink is dark, and the background is light, making the text stand out. The overall appearance is that of a historical manuscript page.

1874

(The following text is highly degraded and largely illegible due to extreme contrast and noise in the scan.)

三

[illegible]

Handwritten text in a script, likely Tibetan, arranged in approximately 12 horizontal lines. The text is enclosed within a rectangular border. The script is dense and appears to be a form of Manichaean or similar ancient script.

Handwritten text in a script, likely Tibetan, arranged in multiple columns. The text is written in black ink on a light background. The script is dense and appears to be a form of Manichaean or similar religious text. The columns are separated by vertical lines, and the text is written in a consistent, flowing style. The overall appearance is that of a manuscript page from an ancient text.

[illegible]

Handwritten text in a historical script, likely Tibetan, arranged in approximately 12 horizontal lines. The script is dense and characteristic of early modern Tibetan manuscripts. The text is enclosed within a rectangular border.

四

[illegible]

[illegible]

[illegible]

Handwritten text in a script, likely Tibetan, arranged in multiple horizontal lines within a rectangular frame. The text is dense and appears to be a transcription of a religious or philosophical text. The script is highly stylized and characteristic of traditional Tibetan writing.

Handwritten text in a cursive script, likely Chinese, arranged in vertical columns. The text is densely packed and appears to be a continuous passage. The script is highly stylized and difficult to decipher without specialized knowledge. The page is numbered 93b in the top right corner.

五

[illegible]

[illegible]

...
...
...
...
...
...
...

[illegible]

Handwritten text in a cursive script, likely a historical document or manuscript. The text is arranged in approximately 12 horizontal lines across the page. The script is dense and characteristic of traditional Chinese calligraphy.

[illegible]

[The following text is extremely faint and largely illegible due to low contrast and significant noise/artifacts in the scan. It appears to contain several lines of handwritten script.]

[illegible]

[illegible]

Handwritten text in a cursive script, likely a historical document or manuscript. The text is arranged in approximately 10 horizontal lines across the page. The script is dense and characteristic of traditional East Asian calligraphy.

卷之三

一、凡有...
 二、凡有...
 三、凡有...
 四、凡有...
 五、凡有...
 六、凡有...
 七、凡有...
 八、凡有...
 九、凡有...
 十、凡有...
 十一、凡有...
 十二、凡有...
 十三、凡有...
 十四、凡有...
 十五、凡有...
 十六、凡有...
 十七、凡有...
 十八、凡有...
 十九、凡有...
 二十、凡有...
 二十一、凡有...
 二十二、凡有...
 二十三、凡有...
 二十四、凡有...
 二十五、凡有...
 二十六、凡有...
 二十七、凡有...
 二十八、凡有...
 二十九、凡有...
 三十、凡有...
 三十一、凡有...
 三十二、凡有...
 三十三、凡有...
 三十四、凡有...
 三十五、凡有...
 三十六、凡有...
 三十七、凡有...
 三十八、凡有...
 三十九、凡有...
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 四十一、凡有...
 四十二、凡有...
 四十三、凡有...
 四十四、凡有...
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 四十九、凡有...
 五十、凡有...
 五十一、凡有...
 五十二、凡有...
 五十三、凡有...
 五十四、凡有...
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 五十六、凡有...
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 五十八、凡有...
 五十九、凡有...
 六十、凡有...
 六十一、凡有...
 六十二、凡有...
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 六十六、凡有...
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 六十八、凡有...
 六十九、凡有...
 七十、凡有...
 七十一、凡有...
 七十二、凡有...
 七十三、凡有...
 七十四、凡有...
 七十五、凡有...
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 七十七、凡有...
 七十八、凡有...
 七十九、凡有...
 八十、凡有...
 八十一、凡有...
 八十二、凡有...
 八十三、凡有...
 八十四、凡有...
 八十五、凡有...
 八十六、凡有...
 八十七、凡有...
 八十八、凡有...
 八十九、凡有...
 九十、凡有...
 九十一、凡有...
 九十二、凡有...
 九十三、凡有...
 九十四、凡有...
 九十五、凡有...
 九十六、凡有...
 九十七、凡有...
 九十八、凡有...
 九十九、凡有...
 一百、凡有...

[illegible]

Handwritten text in Devanagari script, likely a manuscript page. The text is arranged in approximately 10 horizontal lines. The script is dense and appears to be a form of Sanskrit or a related language. The page is numbered 116b in the top right corner.

五

[illegible]

20

Handwritten text in a cursive script, likely a historical document or manuscript, organized into columns. The text is written in a dark ink on a light background, with some characters appearing to be in a different script or dialect than the surrounding text. The columns are separated by vertical lines, and the text is written in a consistent, flowing style. The document appears to be a page from a larger work, as indicated by the page number '120a' in the top right corner.

五

[illegible]

[illegible]

[illegible]

Handwritten text in a script, likely Tibetan, arranged in approximately 10 horizontal lines. The text is enclosed within a rectangular border. The script is dense and appears to be a form of Manichaean or similar religious text, given the context of the page number and the style of the characters. The ink is dark, and the background is light, showing some signs of age and wear.

Handwritten text in a script, likely Tibetan, arranged in multiple horizontal lines within a rectangular frame. The text is dense and appears to be a transcription of a religious or philosophical text. The script is written in black ink on a light background. The lines are roughly horizontal but show some variation in alignment, typical of handwritten manuscripts. The text is contained within a double-line border.

Handwritten text in a script, likely Tibetan, arranged in multiple columns within a rectangular frame. The text is dense and appears to be a transcription of a religious or philosophical text. The script is a form of Tibetan, possibly Wylie script, and the text is organized into several vertical columns. The characters are black ink on a light background, with some variations in stroke thickness and spacing. The overall layout is typical of traditional East Asian manuscript formats.

一、凡我同胞，如有不肖子弟，
 在外滋事，或有不敬之舉，
 或有損名譽之事，務請各
 家長嚴加管束，勿使流傳。
 二、凡我同胞，如有不肖子弟，
 在外滋事，或有不敬之舉，
 或有損名譽之事，務請各
 家長嚴加管束，勿使流傳。
 三、凡我同胞，如有不肖子弟，
 在外滋事，或有不敬之舉，
 或有損名譽之事，務請各
 家長嚴加管束，勿使流傳。

一、凡我同胞，其有欲求幸福者，必先求其心之安寧。心之安寧，則身之幸福自隨。心之不安，則身之幸福自失。此理之明，如日之昭。然欲求心之安寧，必先求其理之明白。理之明白，則心之安寧自隨。理之不明，則心之安寧自失。此理之明，如日之昭。

二、凡我同胞，其有欲求幸福者，必先求其德之高尚。德之高尚，則身之幸福自隨。德之不高，則身之幸福自失。此理之明，如日之昭。然欲求德之高尚，必先求其心之安寧。心之安寧，則德之高尚自隨。心之不安，則德之高尚自失。此理之明，如日之昭。

三、凡我同胞，其有欲求幸福者，必先求其行之端正。行之端正，則身之幸福自隨。行之不正，則身之幸福自失。此理之明，如日之昭。然欲求行之端正，必先求其心之安寧。心之安寧，則行之端正自隨。心之不安，則行之端正自失。此理之明，如日之昭。

四、凡我同胞，其有欲求幸福者，必先求其言之誠實。言之誠實，則身之幸福自隨。言之不誠，則身之幸福自失。此理之明，如日之昭。然欲求言之誠實，必先求其心之安寧。心之安寧，則言之誠實自隨。心之不安，則言之誠實自失。此理之明，如日之昭。

五、凡我同胞，其有欲求幸福者，必先求其志之堅定。志之堅定，則身之幸福自隨。志之不堅，則身之幸福自失。此理之明，如日之昭。然欲求志之堅定，必先求其心之安寧。心之安寧，則志之堅定自隨。心之不安，則志之堅定自失。此理之明，如日之昭。

六、凡我同胞，其有欲求幸福者，必先求其力之勤奮。力之勤奮，則身之幸福自隨。力之不勤，則身之幸福自失。此理之明，如日之昭。然欲求力之勤奮，必先求其心之安寧。心之安寧，則力之勤奮自隨。心之不安，則力之勤奮自失。此理之明，如日之昭。

七、凡我同胞，其有欲求幸福者，必先求其財之節儉。財之節儉，則身之幸福自隨。財之不節，則身之幸福自失。此理之明，如日之昭。然欲求財之節儉，必先求其心之安寧。心之安寧，則財之節儉自隨。心之不安，則財之節儉自失。此理之明，如日之昭。

八、凡我同胞，其有欲求幸福者，必先求其色之寡欲。色之寡欲，則身之幸福自隨。色之寡欲，則身之幸福自隨。此理之明，如日之昭。然欲求色之寡欲，必先求其心之安寧。心之安寧，則色之寡欲自隨。心之不安，則色之寡欲自失。此理之明，如日之昭。

九、凡我同胞，其有欲求幸福者，必先求其食之節制。食之節制，則身之幸福自隨。食之不節，則身之幸福自失。此理之明，如日之昭。然欲求食之節制，必先求其心之安寧。心之安寧，則食之節制自隨。心之不安，則食之節制自失。此理之明，如日之昭。

十、凡我同胞，其有欲求幸福者，必先求其睡之安寧。睡之安寧，則身之幸福自隨。睡之不安，則身之幸福自失。此理之明，如日之昭。然欲求睡之安寧，必先求其心之安寧。心之安寧，則睡之安寧自隨。心之不安，則睡之安寧自失。此理之明，如日之昭。

一、凡欲求道者，必先修心。心者，身之主也。心正則身正，心邪則身邪。故欲求道者，必先正其心。正心之法，莫如靜坐。靜坐之時，心無所著，物無所系，但覺其心之動靜而已。心動則察之，心靜則養之。如此則心自正矣。心正之後，則可以求道。道者，天之理也。理之所在，不可不察。故欲求道者，必先察其理。察理之法，莫如格物。格物者，窮至事物之理，而極其至也。如格一物，則知其理，格萬物，則知其理之大全。如此則理自明矣。理明之後，則可以求道。道者，理之所在也。理之所在，不可不察。故欲求道者，必先察其理。察理之法，莫如格物。格物者，窮至事物之理，而極其至也。如格一物，則知其理，格萬物，則知其理之大全。如此則理自明矣。理明之後，則可以求道。道者，理之所在也。理之所在，不可不察。故欲求道者，必先察其理。察理之法，莫如格物。格物者，窮至事物之理，而極其至也。如格一物，則知其理，格萬物，則知其理之大全。如此則理自明矣。

[illegible]

Handwritten text in a vertical column, likely a manuscript or ledger. The text is written in a cursive script, possibly Chinese or Japanese, and is organized into columns separated by vertical lines. The characters are dense and difficult to decipher due to the cursive style and the quality of the scan.

Handwritten text in a cursive script, likely a historical document or manuscript. The text is arranged in approximately 12 horizontal lines across the page. The script is dense and characteristic of traditional East Asian calligraphy. The document is framed by a double-line border.

[illegible]

[illegible]

[illegible]

卷之五

ॐ नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।
नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।
नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।
नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।

[illegible]

[illegible]

འཕྲིན་པ་

མཐོང་བ་ལྟོང་། རྩིས་མེད་བོན་ཉིད་དབྱིངས་ལུག་ཤེས་ལ། རེ་ལུག་མེད་ག་ཤེས་ལྟ་ལི་ལུག་ས་ལ་ཤི་ལ། རབ་དག་མེད་བོན་ལྟ་ར་
སངས་ལྟ་ས་ཤོན། ལཱ་ལཱ་ལྟ། ལཱ་ལཱ་ལྟ། ལཱ་ལཱ་ལྟ། ལཱ་ལཱ་ལྟ། ལཱ་ལཱ་ལྟ། ལཱ་ལཱ་ལྟ། ལཱ་ལཱ་ལྟ། ལཱ་ལཱ་ལྟ།
ལཱ་ལཱ་ལྟ། ལཱ་ལཱ་ལྟ། ལཱ་ལཱ་ལྟ། ལཱ་ལཱ་ལྟ། ལཱ་ལཱ་ལྟ། ལཱ་ལཱ་ལྟ། ལཱ་ལཱ་ལྟ། ལཱ་ལཱ་ལྟ། ལཱ་ལཱ་ལྟ།
དབྱིངས་ལུག་ལྟ་ལས་ཤིད། ལྟ་མེད་དབྱིངས་ལུག་ལྟ་ལས་ཤིད། རེ་ལུག་ལྟ་ལས་ཤིད། ལྟ་མེད་དབྱིངས་ལུག་ལྟ་ལས་ཤིད།
ལྟ་མེད་དབྱིངས་ལུག་ལྟ་ལས་ཤིད། ལྟ་མེད་དབྱིངས་ལུག་ལྟ་ལས་ཤིད། ལྟ་མེད་དབྱིངས་ལུག་ལྟ་ལས་ཤིད། ལྟ་མེད་དབྱིངས་ལུག་ལྟ་ལས་ཤིད།
དག་ར་ལི་ལྟ་ལས་ཤིད། ལྟ་མེད་དབྱིངས་ལུག་ལྟ་ལས་ཤིད། ལྟ་མེད་དབྱིངས་ལུག་ལྟ་ལས་ཤིད། ལྟ་མེད་དབྱིངས་ལུག་ལྟ་ལས་ཤིད།

[illegible]

152b